



ISSUE 138

Rabiul Awwal 1440 | December 2018

ISLAMIC FOCUS

SABA

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BENEFITS AND TIPS ON THE
LANGUAGE OF JANNAH

Imam
GHAKA

A BUILDER BY TRADE WHO ALSO HELPED BUILD
THE MUSLIM COMMUNITY OF PORT ELIZABETH

FROM THE EDITOR

AHLAN WASAHLAN

2018 was an eventful year as we partnered with various organisations in bringing the Al Aqsa My Land Tour of Hafiz Ebrahim Moosa to Port Elizabeth, as well as the Darul Ihsaan Drug Awareness Campaign with Mufti Zubair Bayat and Moulana Suhail Wadee's tour which included an Ulama Workshop and a youth event. We also coordinated a successful Charity Symposium in Port Elizabeth and a Girls Bake Off for Charity Event.

In this issue we have two biographies: a look at the life of Pier Street Masjid's long serving Imam Ischaak Abrahams. He shares an intimate picture of the Muslim community in Port Elizabeth in the 1940's and 1950's. My thanks to Imam for sharing these priceless memories with me. We also turn to KwaZulu Natal for a look at Dr Mohammed Zakariya Kaloo Asruff, one of the forerunners of Dawah in the Southern Hemisphere.

Islam as a way of life advocated

the importance of healthy eating from the very outset. The article on healthy eating shows just how advanced its teachings were on this matter.

Look out for our feature articles: We explore The Story of Saba from the Noble Quran and the lessons it holds for us. To fully appreciate the message of the Quran one needs to understand Arabic. Get some tips on how to fit in Arabic studies into your busy day. We also take an in-depth look into food and the role it plays within our lives, as well as Prophetic and Quranic formulae for defeating depression.

I'm always on the lookout for stories that inspire and lives that are an inspiration. Have you got something to say that will resonate with others? Drop me a line, and we could publish your article: info@islamicfocus.co.za.

Muhammad Badsha
(Moulana)

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Healthy eating in Islam

It is important for Muslims to maintain a moderate diet consisting of healthy foods, in consultation with reliable nutritional and medical experts. Eating too much food, or eating unhealthy food, can be very dangerous to our spiritual and bodily health.

It was the practice of the Prophet ﷺ to eat humbly, in what he ate, how he sat as he ate, and in his general attitude towards eating.

The Messenger of Allah ﷺ said: I eat as the servant eats, and I sit as the servant sits. Verily, I am only a servant. (Shu'ab al-Iman 5519)

As the leader of Madina, the Prophet ﷺ had all the resources of the Muslim community at his disposal, yet he would give away whatever food he had in charity before feeding himself and his family.

Aisha ؓ reported: The family of Muhammad ﷺ never ate to their fill of wheat bread for three consecutive nights, ever since they had come to Medina, until he passed away. (Bukhari 6089)

Umar ؓ reported: I saw the Messenger of Allah ﷺ spend the entire day suffering from hunger. He could not find even the worst dates with which to fill his stomach. (Muslim 2978)

Ibn Abbas ؓ reported: The Messenger of Allah ﷺ would spend several nights in a row with an empty stomach and his family would not find anything for dinner. Most of their bread was made from barley. (Tirmidhi 2360)

As such, it was not the habit of the Prophet ﷺ to completely fill his stomach with food or drink during a meal. Sometimes he would abstain

willingly as an act of ritual fasting or intermittent fasting, and at other times he went hungry because he preferred the needs of others to his own. The human stomach simply does not need to be filled and should not be filled during every meal.

In the time of the companions, the first trial they experienced was being tested by prosperity, as an abundance of wealth and quality foods filled the marketplaces. People began to eat to their fill on a regular basis and thus the Sunnah of moderate eating was forgotten by many.

Aisha ؓ said: Verily, the first trial to occur in this nation after the passing of its Prophet ﷺ was people eating to their fill. For when people fill their stomachs, their bodies are fattened, their hearts are hardened, and their desires are uncontrollable. (al-Ju'li-Ibn Abi Dunya 22)

Eating too much food causes weight gain and associated health problems, obviously, but it causes spiritual harm as well. Too much food hardens the heart, dulls the mind, increases drowsiness, and makes it even more difficult to control one's lusts and desires.

For this reason, the Sunnah regarding day-to-day eating is to only eat what is necessary to maintain optimal health and energy. At most, one should fill their stomach with no more than a third of food and a third of water, and

leave the remaining third empty. One should not be in the habit of completely filling his or her stomach every day.

"The son of Adam cannot fill a vessel worse than his stomach, as it is enough for him to take a few bites to straighten his back. If he cannot do it, then he may fill it with a third of his food, a third of his drink, and a third of his breath." (Tirmidhi 2380)

This is the general rule of eating in moderation, but there are exceptions for special occasions. During celebrations such as banquets, family dinners, and so on, there is no harm in filling one's stomach. This is a concession to promote good relationships between members of the community by eating together and sharing meals.

The Messenger of Allah ﷺ never combined a dish of his with meat and bread for lunch, nor for dinner, unless he was eating with people. (Ahmad 13447)

The Messenger of Allah ﷺ never ate to his fill of bread or meat unless he was eating with people. (al-Shama'il al-Muhammadiyah 71)

Aside from these celebratory exceptions, habitually eating too much food on a day-to-day basis is a manifestation of one's inability to control their desires and their attachment to worldly pleasures.

"The disbeliever eats with seven

intestines, and the believer eats with one intestine." (Bukhari 5079)

The disbeliever, a person who does not believe in the Hereafter, usually has no compelling philosophical reason to restrict his or her food intake and therefore they tend to eat seven times as much food as their body needs. Even many Muslims overeat in this manner. The way to break such a habit of overeating is by gradually eating less and less until the body becomes accustomed to eating a moderate amount of food.

One must also reflect upon the consequences in the next life. People who regularly and extravagantly overeat will be punished with hunger in the Hereafter, as repeated unnecessary satiation leads to all kinds of sins.

"Verily, the people who ate to their fill the most in this world will be the hungriest on the Day of Resurrection." (Ibn Majah 3351)

Abu Jafar ؑ said: "When the belly is full, the body will transgress." (al-Ju'li-Ibn Abi Dunya 23)

On the contrary, the true believer recognizes the health and spiritual benefits of moderate eating, because overeating results in sin, transgression, and a waste of resources.

One of the hallmarks of overeating is the development of a large belly or visceral fat, which can be dangerous to a person's health.

On one occasion, the Prophet ﷺ gently informed a man with a large belly that it would have been better had he offered the extra food in charity instead.

Ja'dah ؑ reported: The Prophet ﷺ saw a man with a large belly. The Prophet ﷺ pointed to his belly and he said: If this had been placed elsewhere, it would have been better for you. (al-Mu'jam al-Kabir 2140)

Umar ibn al-Khattab ؓ saw a man with a large belly and he said, "What is this?" The man said, "It is a blessing from Allah." Umar ؓ said: No, rather it is a punishment. (Hadith Muhammad ibn Abd Allah al-Ansari 42)

The special group of pious people (abdaal), who are the true believers existing in each generation, can be recognized by their healthy physical and spiritual habits. They eat moderately, which results in a lean and healthy appearance.

Sahl al-Tustari ؑ said: "The abdaal have the qualities of slender bellies, silence, sleeplessness, and withdrawing from people." (Qut al-Quloob 1:170)

The key to their success is their moderate eating, which optimizes their health, regulates their sleep cycles, sharpens their minds, and maximizes their potential.

Muslims should also avoid junk food in the form of refined white flour, processed foods, and anything with an excessive amount of sugar, salt, fat, and other unhealthy ingredients.

In sum, Muslims should adopt a habit of eating moderately by filling their stomachs with no more than a third of food at each meal, except on special occasions. The foods that they eat should be nutritious, balanced, and wholesome. These prophetic eating practices will help facilitate both bodily health and spiritual growth.

Adapted from: <https://abuaminaelias.com/the-perils-of-overeating-in-islam>

Dr. MOHAMMED ZAKARIYA RASRUFF KALOO

We have been honoured to speak about our father. As youngsters we would awaken to the sound of the Quran being read from the Salaah room. Before we would sleep our dad would read stories of the Prophets and Sahaba to us. Then gently rubbing our foreheads he would put us to sleep. He was kind and understood the make-up of the society we were reared in, and therefore wished to give us a strong Islamic background.

Our dad was born in 1949 in Rustenburg to Kaloo Rasool and Sharifah Ashraf. He was the 4th child of 6 children. Due to business opportunities, his parents moved to Nylstroom, where he spent his childhood. At an early age he had a natural aptitude for inviting people towards good. He would wake up in the early hours of the morning, and while cycling to mosque would stop at the town peoples' homes to wake them for Fajr. He would get early to the mosque and switch the lights on for the Muazzin. His heart was always attached to the Masjid.

Our father attended high school in Rustenburg while staying with his grandmother. He would reminisce that his grandmother would wake up for Fajr, warm water on a coal stove, then would wake him up. After that she would make him a warm cup of coffee. This was a memory he treasured until the end. In the late 50's and early 60's, his appetite for learning Islam

increased and he continued his inviting.

Our dad was accepted to study MBBS in East Pakistan (now Bangladesh). He left South Africa at age 17 and studied at the Dhaka Medical College. During this period he experienced the civil war between East and West Pakistan, until he was airlifted to safety. In those three years he also served in the flood relief program in India.

His three years of studying were lost as no university would recognise it. He had to start his degree again at King Edward Medical University in Lahore, Pakistan. In the early years he travelled by road from Pakistan to Turkey, travelling through the Khyber Pass of Afghanistan and through Iran. He would move from mosque to mosque to engage others on Islam. This opened his view point to the concept of Islam and the many cultures he had seen. It contributed to his tolerant nature. Our father would make imaamat at the mosque at the College. In his third year of medical college, his zoology lecturer told him of a group that he had met that shared our father's passion for inviting towards Islam. This is where our father met the Tabligh jamaat and spent time with the founding fathers of Tabligh at the Raiwind Markaz. During college holidays, he would travel to India and spend time at the Nizamuddin Markaz.

After 7 years he returned to South Africa. He got married to our mother in 1978. He did his houseman ship at Baragwanath Hospital in Johannesburg for 2 years. He was offered a locum by Dr Yaqoob Moola in Newcastle, which he accepted, opening his practice in the rural area of Osizweni, as he believed there was enough doctors serving the community of Newcastle. Our family has been settled here ever since.

Our father was one of the forerunners of Dawah in the Southern Hemisphere, understanding the core message. He focused on under developed countries, and worked towards increasing the number of women in Dawah. He was known to take masturaat jamaats (Jamaats consisting of men and their wives) to poor areas. He used to enter the bars of Europe just to meet with Muslims, inviting them to good. In his time in South Africa he filled the role as mentor to many of the younger generations. He opened and funded a Madressah in Blauwbosch and brought 6 boys from Zanzibar to study in the Camperdown Darul Uloom, where he would visit them annually.

Our father passed away in 2010. He is survived by his wife and three children. His demeanour was always calm and his methods were soft. He believed in a lasting community and spoke against propagating Islam harshly.



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LESSONS FROM THE — KINGDOM OF — SABA

The Noble Quran gives a summary of thousands of years of human history in 114 chapters. When Allah Ta'ala includes a story from that history in the Quran, we should realise that it holds the most exceptional lessons for mankind. Let me take you on a journey back in time to a place that could be called Heaven on Earth.

Saba was one of the kingdoms of Yemen. The kings ruling it were called Toebba. The kingdom flourished around 3500 years ago. It has been identified as the legendary Kingdom of Sheba, one of whose queens was Bilqees, the contemporary of Prophet Sulaiman ﷺ. The area of Saba was the place from which the original Arab stock came.

Food was abundant in Saba, the air was pure; there were no mosquitos, fleas or diseases. The citizens enjoyed good health. The land was beautiful and fertile, nestled among the mountains. If a lady walked through the orchards with a basket on her head, the basket would be full of ripe fruit when she reached the end due to the abundance.

"There was for [the tribe of] Saba in their dwelling place a sign: two [fields of] gardens on the right and on the left..." (Quran 34:15)

Allah Ta'ala sent Prophets to guide the people towards recognizing their Creator. They were instructed to enjoy the benefits of all they had, and were given a simple command: to acknowledge that

these bounties came from Allah Ta'ala and that they should display gratitude to Him for them.

"[They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord." (Quran 34:15)

The people, oblivious in their wealth, refused to acknowledge Allah Ta'ala's favours and as result the Ma'arib dam was unleashed upon them. This dam was an engineering marvel of the ancient times. It collected the waters of the mountain rivers and had sluice gates to allow irrigation of the fields. Their scriptures had foretold that rats would destroy the dam, so the people, instead of turning to Allah Ta'ala to avert impending disaster, went out and bought cats. When the dam walls burst, Saba was totally annihilated. Within a year, a thousand

year old kingdom lay deserted. The few trees that remained of their once flourishing orchards bore bitter fruit.

"But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees." (Quran 34:16)

The reversal of fortune was due to their ingratitude. The people had gone so far as to worship the sun instead of the source of their riches, Allah Ta'ala.

"[By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?" (Quran 34:17)

When Prophet Sulaiman ﷺ sent a bird to report on the people, it came back with the news that the citizens were prostrating themselves to



the sun as a god. (Quran 27: 22-24)

If you thought that the people of Saba were already ungrateful to the highest degree, they displayed even more ingratitude. They were blessed with a prosperous economy. Theirs was an international trade, taking them as far as Syria to do business. They were also granted a string of colonized cities along their trade route, thus allowing them to travel in safety and without the need to carry a lot of provisions for the journey.

"And We placed between them and the cities which We had blessed (Syria, Palesine) [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety." (Quran 34:18)

They then made a strange Dua: *"But [insolently] they said, "Our Lord, lengthen the distance between our journeys," (Quran 34:19)* Let's take a moment to reflect. If we cannot fathom how these people could have made such a weird Dua, then think about the man or lady who gets bored in their marriage and seeks an affair. The people of Saba got bored with their easy journeys and hankered after some excitement. What about the kid whose parents see to all his or her needs? They only need to do one thing: study and do a good job of it. Yet they get enticed with the excitement of drugs, or fights, or dating. Or what about the businessman who has

a Halaal income and he decides to look for bigger profits in Haraam investments? These people also got bored like the people of Saba and made foolhardy decisions like them.

The end result is that Saba became a footnote of history, a tale to be told from generation to generation.

"(They) wronged themselves, so We made them narrations and dispersed them in total dispersion." (Quran 34:19)

Allah Ta'ala concludes this story by stating that only people with two qualities will benefit from the lessons of Saba: "Indeed in that are signs for everyone patient and grateful." (Quran 34:19)

The one who has patience, in accepting the decree of fate, in persevering with doing good through testing times, and who fights off the temptation to sin.

The second quality is to have true gratitude in believing that all the benefits that we enjoy are from Allah Ta'ala, and that we should verbally thank Him as well as use these bounties in a manner that pleases Him.

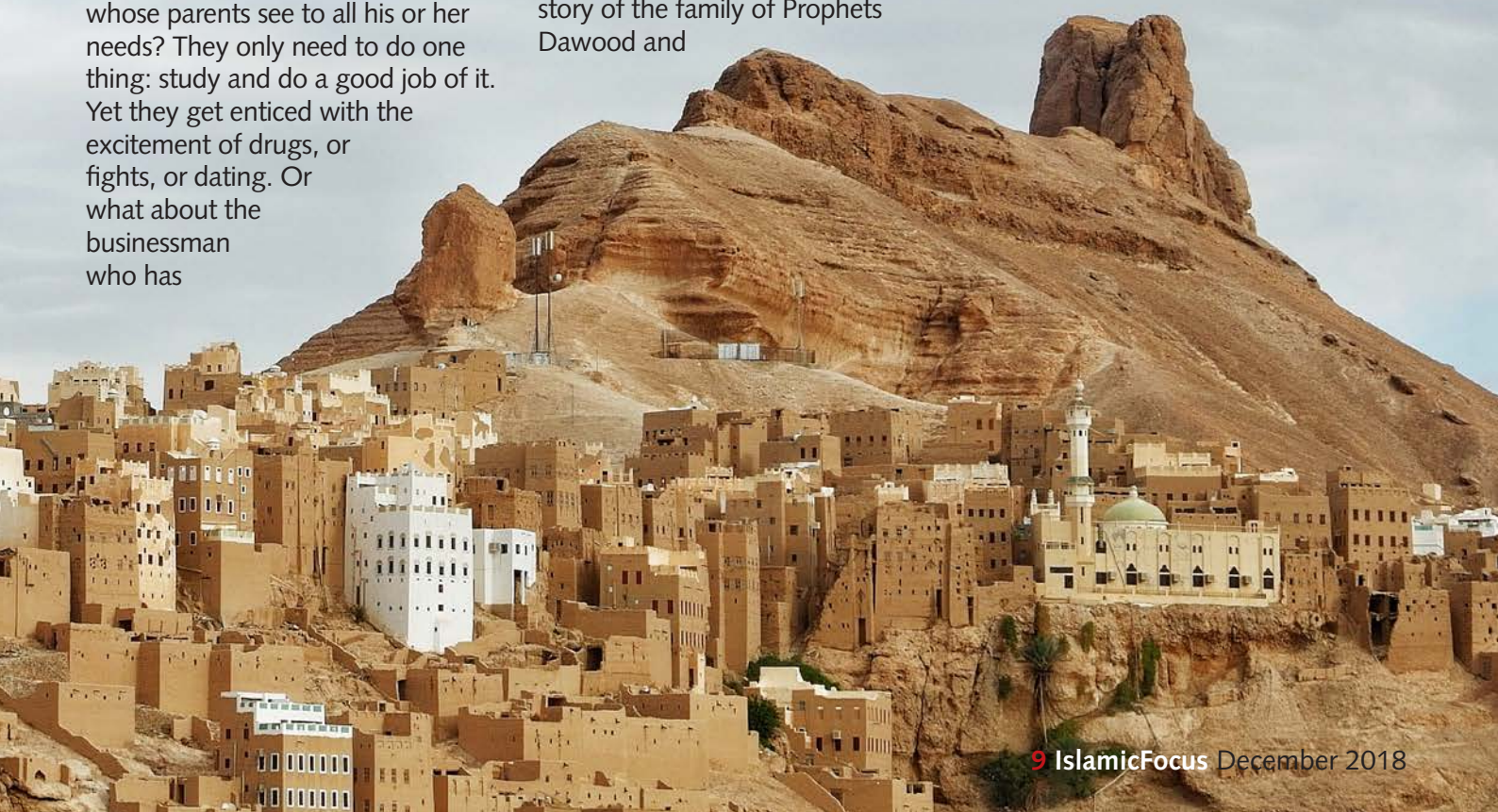
In Surah Saba, which recounts the tale of the Kingdom of Saba, the story of the family of Prophets Dawood and

Sulaiman ﷺ is also related. They were also given abundance in life, as the people of Saba had been given, but they met those favours with gratitude to Allah Ta'ala.

Allah Ta'ala also recounts in the Quran, the stories of others who were blessed with gardens. In Surah Qalam, a people were blessed with one garden. They wanted to harvest the fruit early so as to deprive the poor of a share. As a result of this ingratitude their garden was destroyed before they could even get a chance to enter it.

In Surah Kahf, Allah Ta'ala recounts the incident of the two gardens. The one man refused to acknowledge that the bounty came from Allah Ta'ala and rather attributed his success to his own endeavours. He also lost this wealth due to his ingratitude.

On the other hand, Allah Ta'ala mentions the many gardens of eternal delight that await those who spend their lives in the obedience of Allah Ta'ala, acknowledging His favours upon them. The gardens of Paradise, with their delicious fruit and splendid rivers are in store for such people.



INSPIRATION

Motivational stories to give us the inspiration we need

The Pack of Biscuits

An old man sat at the airport one night, waiting for several hours for his flight. He bought a book and a pack of biscuits to pass the time.

He found a place and sat, reading. A young boy came to sit next to him. With no concern whatsoever, the boy stretched out his hand and began eating from the pack of biscuits between them. Not wanting to make a fuss, the old man decided to ignore it.

The old man, slightly bothered, watched the clock and continued eating from the biscuits as well. Every time he ate a biscuit the boy

had one too. The boy broke the last biscuit in half, ate one piece and offered the other to the old man. He then left. The old man thought to himself, "What an insolent fellow! He ate my biscuits without asking and then didn't even thank me!"

The old man's plane was boarding and he settled in looking for his book. While looking in his bag he was amazed to find his pack of biscuits nearly intact. With a terrible feeling he realised that the boy had actually shared his biscuits with him! The old man had been

insolent.

This highlights the lesson that at times we engage in disputes, convinced

we are correct whereas in actual

fact the other person might have been right. At other times we are quick to judge people. We need to start giving people the benefit of the doubt, we need to reflect upon our own shortcomings instead of wasting time picking on other people's assumed faults.



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INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Cleanliness

South Africa has a healthy fusion of followers of the Shafi and Hanafi schools of thought. Many a home will have a mix of members following the two schools of thought within Islamic jurisprudence.

In view of this, we bring you a simplified version of the main differences between

the Shafi and Hanafi Mathabs with regards to cleanliness. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

Some differences in the rules of cleanliness between Shafi and Hanafi:

1 Fardh of Wudhu

Shafi: There are six Fardh in Wudhu. These include intention and doing the Fardh in sequence.

Hanafi: There are four Fardh in Wudhu. Intention and sequence are Sunnah.

2 Wiping the head

Shafi: It is Fardh to wipe a little of the head with the wet hand.

Hanafi: It is Fardh to wipe a quarter of the head with the wet hand.

3 Mouth and nose

Shafi: It is Sunnah to put water into the mouth and nose with the same handful.

Hanafi: It is Sunnah to put water into the mouth and nose with separate handfuls.

4 Washing more

Shafi: It is Sunnah to wash more than the prescribed amount, e.g. washing past the elbows, and ankles.

Hanafi: It is makrooh to wash more than the prescribed amount.

5 Sleeping

Shafi: If one sleeps while firmly seated on the ground, this will not break the Wudhu even if one is leaning against something.

Hanafi: If one sleeps while leaning against something, this will break the Wudhu.

6 Skin touching

Shafi: Wudhu breaks if the skin of a man and woman touch, the exceptions being Mahrams, and children.

Hanafi: Wudhu does not break if the skin of a man and woman touch.

7 Touching private parts

Shafi: Wudhu breaks if one touches one's private parts with the inner portion of the hand. This applies even if one touches the private parts of another, including children.

Hanafi: Wudhu does not break by touching one's private parts, nor of others.

Get our past **four** topics covered in this feature: Differences in Qurbani, Fasting and Travel. Email info@islamicfocus.co.za or whatsapp us on **+27 78 672 7797** with your request.

NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for

teachers who need to teach students of a Mathab different from their own, or for Imams whose congregations are different from their own.

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Imam GHAKA

Imam Ischaak Abrahams, affectionately known as Imam Ghaka, was born one of 13 siblings in the big Abrahams-Jappie family. He was born in 1936 in South End, Port Elizabeth, the younger brother of Imam Omar Abrahams who featured in our May 2018 edition (issue 136).

Imam Ischaak is a spritely 82 years of age, still active and on the move. He welcomed me into his home in Gelvan Park for a reminiscence of his life over a cup of tea and biscuits. Imam Ischaak grew up in a poor family. They would shift furniture around every night to find space for the eight kids and their parents to sleep in the one bedroom house. His mother Khadijah was a motivation for her kids to learn Islam at a time when it was difficult to find teachers or Madressas. In those days no one in Port Elizabeth could speak Arabic besides an old man. He used to serve as translator when an Arab sheikh would grace Port Elizabeth for a lecture every four years or so.

When Imam Ischaak was in primary school, there was only one Hafiz in Port Elizabeth. Imam Ischaak, along with Sheikh Jameel Jardien, were in the first Hifz class. They would assist the Khalifa, or teacher, in listening to the other kids' work. It was a long walk daily for Madressa. When Sheikh Jameel qualified

as a Hafiz, Imam Ischaak had memorized 10 Juz of the Quran. They would have classes six days a week, with Sunday being used for revision of the entire week's work. Imam Ischaak left Hifz when Sheikh Jameel went to Egypt to study.

Imam Ischaak fondly remembers the link they had with the Masjid in Rudolph Street, South End. As young boys, they would recite the Tarheem, Zikr that would be called out from the Masjid top before Fajr in Ramadaan.

By the age of 15, Imam Ischaak had entered the bricklaying trade. He served a five year apprenticeship in the trade and went on to work for some big companies. His trade took him to Durban where he spent three years working. As a result of his skill, Imam Ischaak would work

Saabireen, and Grace Street, as well as the Muslim Movement Hall in Parkside and the first houses in the newly formed suburb of Malabar following the Group Areas Act.

When Sheikh Jameel Jardien returned to Port Elizabeth after his Islamic studies in Egypt, he started adult Fiqh and Arabic classes in South End. Remarkably, Imam Ischaak, who was Sheikh Jameel's contemporary, humbled himself to learn Islam and would be one of the regular students of his former classmate. From 1956-1959 he would attend the night classes after returning from the day's work. In 1961, at the age of 25, Imam Ischaak married. The couple would go on to have four sons and 17 grandchildren.

In 1967-68 Imam Ischaak moved to Gelvan Park. It was still an

Imam Ischaak would attend night classes after work by his former classmate...

on the renovation and building of several Masjids in Port Elizabeth, including Masjid Taqwa,

undeveloped area with unpaved roads and very few houses. Being a builder, he would work

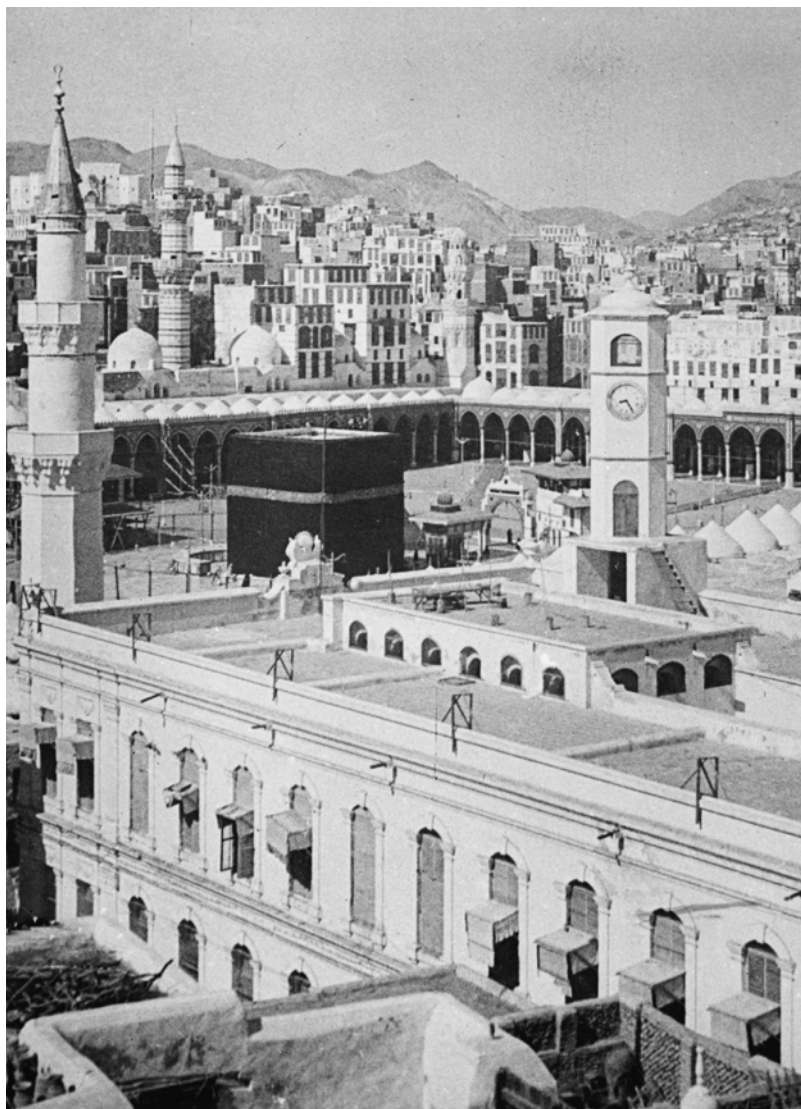
on building his house on weekends with the help of family and friends. There was no Madressa or masjid in the area at the time and Imam Ischaak opened a Madressa in his garage for the kids around there. He would continue attending Sheikh Jameel's night classes in Gelvandale. These Fiqh classes were instrumental in forming the revival of Islam in the Muslim community of the city.

When Masjid Taqwa was established in 1973, Imam Ischaak was asked to perform a Juma Khutba. On getting to know of this, Imam Kahaar of Pier Street asked him to perform at Pier Street. A link with Pier Street Masjid was born, and, on 27 July 1997, Imam Ischaak Abrahams was appointed the seventh Imam of Masjid Al Aziez in Pier Street. He held this post with distinction for 22 years until he retired in 2018. In that time, he has never missed 20 Rakaats taraweeh at Pier Street. When the Muslims were forced out of South End under the Group Areas Act, they fought for the preservation of the two Masjids there. They would travel every Sunday to hold programs at the Masjids despite the fact that there were no Muslims living in the area anymore. Today that sacrifice has borne fruit with the Masjids open for Salaah and catering for the Muslim population who have moved back into the area.

Imam Ghaka was one of the original members of the Eastern Cape Islamic Congress and played a part in many of the Muslim organisations of Port Elizabeth. He counts fishing as his hobby and still enjoys taking the grandchildren for a spot of fishing on the weekends.

He continues his late mother's tradition of having a meal for the family on Fridays. This, he maintains, has kept the family very close-knit. Imam Ischaak went on his first Hajj journey around 1979. Due to his knowledge he was appointed a Mutawif which is almost like a Hajj guide. Since then he's been on 12 journeys to the blessed lands for Hajj or Umrah, and three trips to Palestine. Besides this, he has not traveled out of the country. He said he can only travel to these holy places and sees no need for any other travel.

Imam Ischaak represents a generation who found renewed passion for Islam in Port Elizabeth. They were the cogs in preserving Islam in the city and ensuring that the spiritual needs of the following generations was well taken care of.



Imam Ischaak was appointed a Mutawif and has been to the Holy lands on 12 occasions including 3 trips to Palestine.





Learning Arabic

Muslims are in constant contact with Arabic, hearing it in Salaah, or the weekly Khutba, and reading it in the Quran. It is therefore of utmost importance to be able to understand the language.

The scholars of the past emphasized the study of Arabic:

1. One of the reported instructions Umar رضي الله عنه wrote to Abu Musa Al-Ashari رضي الله عنه and those under his governance during the former's Caliphate was, "Seek knowledge and understanding of fiqh (jurisprudence), the Sunnah and seek knowledge and understanding of Arabic." (Ibn Abi Shaybah, Al-Musannaf Vol.6 p126)

It is reported that he said, "Learn Arabic, for it strengthens the intelligence and increases one's

noble conduct." (Al-Bayhaqi, Shuab Al-Iman Vol.4 p187)

It is also reported that he was once making Tawaaf of the Ka'bah when he heard two men speaking in a language other than Arabic behind him. He turned to them and said, "Find some way to learn Arabic." (Abd Al-Razzaq Al-Sanani, Al-Musannaf Vol.5 p496)

It is reported that Ubay bin Kab رضي الله عنه said, "Learn Arabic just as you learn to memorize the Quran." (Ibn Abi Shaybah, Al-Musannaf Vol.7 p150)

It is reported that Shubah رضي الله عنه said, "Learn Arabic, for it increases the intelligence." (Tahdhîb Al-Tahdhîb Vol.4 p303)

It is reported that Atta bin Abi Rabah رضي الله عنه said, "I wish I were fluent in Arabic," when he was ninety years old. (Al-Dhahabi, Siyar Alam Al-Nubala)

It is reported that Ibn Shubrumah رضي الله عنه said, "Men have never worn a garment more beautiful than Arabic." (Al-Bayhaqi, Shuab Al-Iman Vol.4 p197).

عَرَبِي

Some tips on how to fit in the study of Arabic into your busy day

1 Use word frequency lists

While it is important to take the time to learn grammar, words are the building blocks of the language. And while Arabic has more words than many other languages, you only need a surprising few of them to start understanding things.

That is where frequency lists come in. There is always a huge difference between the number of words in a language and the number of words in active usage. If you are learning Arabic to understand the Quran, you need to start with words in the Quran. Putting the words of the Quran into a frequency list yields amazing results. For instance, we find that just 70 words make up about 50% percent of the Quran. Mastering these 70 words and the ways they can be used, can help you understand half of the Quranic text in Arabic.

This might come in handy: <https://www.memrise.com/course/143561/learn-half-the-quran-most-common-words/>

2 Language learning with flashcards

What most people don't realise is that you have the most powerful learning tool right in your pocket: your phone. The average

person spends a whopping 90 minutes on the phone every day. That is 23 days of the year. So the next time you get the urge to check Facebook on your phone, use an Arabic words flashcard app or site.

A Quizlet site that could be useful: <https://quizlet.com/18001752/flashcards>

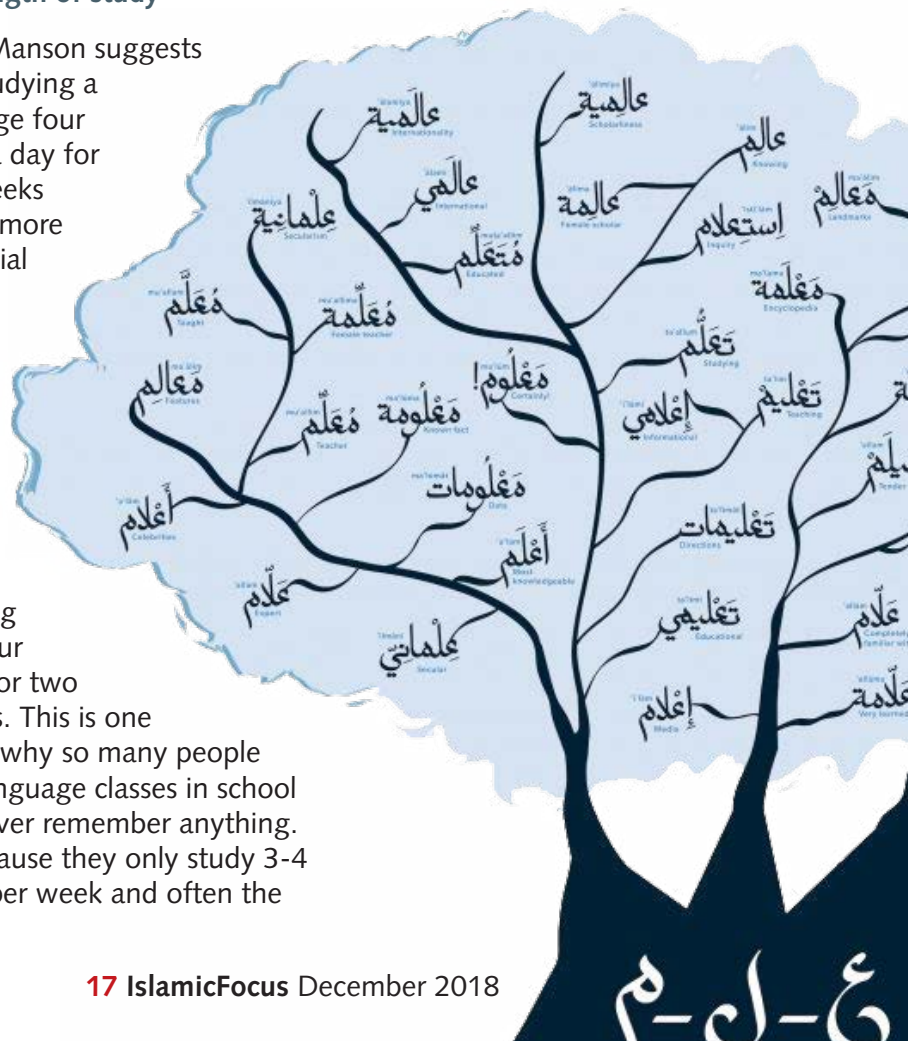
3 Intensity of study trumps length of study

Mark Manson suggests that studying a language four hours a day for two weeks will be more beneficial for you than

studying one hour a day for two months. This is one reason why so many people take language classes in school and never remember anything. It's because they only study 3-4 hours per week and often the

classes are separated by multiple days.

Language requires a lot of repetition, a lot of reference experiences, and a consistent commitment and investment. It's better to allot a particular period of your life, even if it's only 1-2 weeks, and really go at it 100%, than to half-heartedly attempt it over the course of months or even years.



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